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TYPES OF QUOTATIONS

The expositor is confronted with three problems in quotations from the Old Testament by New Testament writers. First, often the quotation is so inexact that it is impossible to see how the writers could have had before them the original text. Second, the writers often run passages together that in the text are quite independent and separate. Third, fragmentary quotations - only a part of the quoted passage is used. It is not proper to challenge these approaches which give to us our New Testament for the men were spirit-led men. The facts of their faith were not distorted, but one might not escape a distorted result if their methods were followed now.

1. In the first instance the explanation seems to be that of memory. Books were relatively rare when Paul, Peter, and John wrote. It is possible that in writing these authors had to resort to memory. Naturally, one would not be able to assure verbal exactness when transmissions were made from memory. But do not compare the average student today in his ability to recall with that of a first century

student whose schooling consisted of rote memory. The memory of the latter would be more dependable.

In Deut. 30:12-14 one reads, "Who shall go up for us to heaven and bring it unto us, and make us to hear it, that we may do it? ...Who shall go over the sea for us..?" Paul quotes "Who shall ascend into heaven ... or who shall descend into the abyss...?" (Rom. 10:6-8) The apostle's memory said "abyss" although the text said "sea." Another suggestion is that the apostle was not attempting to quote but made the reference a balanced antithesis. Psalms 68:18 reads, "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men." Paul refers to this passage - "When he ascended on high, he led captivity captive and gave gifts unto men." (Ephesians 4:8) Perhaps memory is responsible for this change. Also Rom. 14:11 quoting Isaiah 45:23 Paul changes "swear" to "confess."

2. Composite quotations are freely used in the New Testament. They are also frequently found in sermons. A classic example is Romans 3:10-18. The author quoted

from six Psalms (14, 5, 50, 10, 140, and 36) after stating, "As it is written." But many quotations used as proof texts are composite texts. See Matt. 21:13 where Jesus combines Isaiah 56:7 with Jeremiah 7:11. (Also Mark 11:17 and Luke 19:46). Rom. 11:8 combines Isaiah 29:10 with Deut. 29:4, etc.

3. Fragmentary quotations are all through the New Testament. A phrase, a clause, or an incomplete sentence may be used which bears the words needed. The rabbis did it regularly and with less caution than the New Testament writers. Cases in point may be seen in Hebrews 1:5 (Psalms 2:7); Hebrews 1:6 (Deut. 32:43); Hebrews 2:12 (Psalms 22:22); Hebrews 2:13 (Isaiah 8:18); I Cor. 3:19 (Job 5:13); I Cor. 3:19 (Psalms 94:11). These quotations are valuable for many types of study. But for this study they are invaluable indicators for an understanding of the manner in which the Old Testament was used.

The writer also believes that the use of the Old Testament in the New Testament is a deposit from the polemics between the synagogue leaders and the church leaders.

BOOK REVIEW

Jesus Christ And His Cross by F. W. Dillistone, Westminster Press - \$2.50.

This is one of the better books on studies of this nature. It is very stimulating and refreshing. For the most part it is free from any of the gross elements of the extremities in interpretations. These strained interpretations

have become a part of present fundamentalism. For the most part the author deals with the cross as it relates to the individual's salvation. But it does have a number of elements in it with which the Baptist preacher might find divergent opinions. Baptists do not generally go in for the symbolism of the cross and the Lord's Supper, but Dr. Dillistone is not a Baptist. I recommend this book because it is stimulating and sound. It, of course, does not confront the issue of the cross in a world of skepticism and unbelief. For such a work one would need to turn to such works as McIntosh The Christian Experience of Forgiveness, H. F. Rall Religion and Salvation, and Vincent Taylor Forgiveness and Reconciliation. This work before us is easily understood and can be bought at your book store.

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SPECIAL STUDY AVAILABLE

Those who want to study the Bible itself will be greatly helped by the Seminary Extension study in Matthew by Dr. E. A. McDowell of Southeastern Seminary. Following Broadus' Commentary on Matthew Dr. McDowell interpolates his own interpretation at strategic points in the Gospel. The result is a refreshing experience. "Broadus on Matthew" is a tradition among Baptists. Dr. McDowell is an astute scholar with a contemporary outlook. Preachers and Bible teachers will be especially benefited by this study.